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To the Right Reverend, and Reverend the Bishops, and Clergy of the Province of Canterbury, *to be Assembled in Convocation at* Westminster, *A. D.* 1690. *The humble Petition of many Divines, and others of the Classical, Congregational, and other Perswasions, in the Name of themselves, and Brethren both of* Old England and New, *who have born Witness to the Truth in the day of Tryal.*

1690

Humbly Sheweth,

THat your Petitioners, being men of tender Consciences, could not submit to the severe, and unlawful impositions in matters Ecclesiastical, forced upon them by A. B. *Laud* and his Party; who, under pretence of establishing Uniformity in the Worship, and Service of God, introduced several Rites and Ceremonies, which seemed to us repugnant to our Christian Liberty, and border'd, as we judged, upon Popish Superstition, and therefore thought it our duty to shew our Zeal for the *true Protestant Religion*, which we saw very much endanger'd, not only in private Conferences and Meetings, but in Sermons and Lectures here in *London*, and in the Market Towns in the Country; for which some of us were put in the Pillory, and branded for Seditious Preachers and Libellers, others forced away to *New England*, and *Holland* (the great and sure Refuge and Sanctuary of the distressed people of God) and our fears being afterwards justly increased by the favour shewn to the *Papists* at Court, as we were made to believe; and to three or four *Popish Priests*, who after sentence of Condemnation, were rescued from the Justice of the Nation, by the powerful Interposition of the Queen; who had also procur'd leave for two or three *Nuncio's* (as they were called) to come from *Rome*, and reside here, their business being, as it was cunningly given out, only to make a Complement to her from the great *Antichrist*, *the Man of Sin*, *her unholy Father*, the *Pope*, and to settle some perplext affairs depending between those of her Idolatrous Communion: So that we could not but be very sadly sensible of the horrid Consequences, that would have been unavoidable, if a sudden check and stop had not been put to such Communications, Designs and Consults. And whereas much about the same time, our Civil Rights and Liberties were invaded by the Illegal Tax of Ship-money, (notwithstanding all the Judges of *Westminster* have given it under their hands, after mature deliberation and debate, that the King might lawfully levy it in case of Necessity, of which

he was to be the Judge; and that one *Noy*, a Mercenary Lawyer, had made a Collection of Precedents, from several Authentick Records, to justifie the practice of it) we thought our selves indispensably obliged in Conscience, to advise all true *Englishmen* to stand upon their Guard, and not suffer either their Libetties or their Properties to be Ravaged out of their hands. And soon after, when the blessed Parliament was called in *November* 40. at which time they were necessitated to take up Arms in the defence of the Kingdom; we Preached up, as it became us, the Lawfulness of the War then Commenc'd, and Managed against the King, who, as we plainly saw, had abused the Trust reposed in him by the People, and had violated the Contract made with them at his Coronation, for which he stood accountable. And God having appear'd gloriously in behalf of us, and *our righteous Cause* in several Battels, especially at *Marston moor*, and *Naseby*, whereby the strength of his party (so miraculous were the Dispensations of Providence in our favour) was totally defeated and broken. Upon which, within a very few years after, follow'd his Tryal and Execution, and the utter Dissolution of the Monarchy, the Government for some time before having been resolved into the hands of the people, the Fountain and Original of it. And whereas, after the Death of that Glorious Instrument, his Highness *O. P.* by reason of our Disagreements, and want of Zeal and Conduct in defending and maintaining the *Good old Cause*, for which we at first so righteously engaged, as was our Common Interest to have done; a Restoration happened in the year 60. which overthrew all our designs, and destroy'd the Reformation, which we had made in Church and State, to our great regret, shame and confusion; our Doctrines and Positions being severely condemn'd, as pernicious and destructive of Monarchical Government, and as impious, unchristian, and damnable: And our Books and Sermons (*such especially as were Preached before the Long Parliament*) Censured, and the *solemn League and Covenant* burnt by the hands of the Common Hangman. Now to our great joy and amazement, we seeing what a Glorious Revolution has been brought about by his Highness P. O. his rescuing us out of the Jaws of *Popery* and *Slavery*, which could not possibly have been effected, if he had not been invited in by men, who were convinced of the truth, honesty, and lawfulness of our Principles, and by their going into him. And observing that your Lordships, and the major part of the Clergy, notwithstanding your former Opinions, Declarations, and Judgment, and your dislike of us and our Actions, and your Persecuting of us; and notwithstanding the repeated assurances, which you gave K. *Charles* and K. *James*, of your *steady, unshaken, unalterable, unsophisticated Loyalty*, have fallen upon, and made use of the same methods we did formerly, and have renounced your Faith and Allegiance to K. *James*, which you had so solemnly swore to *him*, his *Heirs and lawful Successors*, and have so readily and cheerfully taken the New Oaths, by which you approve and justifie all that was formerly done by us, and which has been done of late to bring about this blessed and glorious change: Our humble Petition. which we think and believe in our hearts and consciences, to be founded on the highest equity and reason imaginable, is, that

you make ſatisfaction to us for the Injuries and Reproaches, which we have endured, and that you help us again to our ears, and the blood that we have loſt in the defence of the ſame Righteous Cauſe; and that you vindicate us, as well as your ſelves, from thoſe horrid and ſcandalous Cenſures caſt upon us moſt *unchriſtianly*; and that you ſet us right in the opinion of all Mankind, that we acted like *honeſt, wiſe, zealous, true, and good Proteſtants, and publick ſpirited Patriots*, in the defence, maintenance, and preſervation of our Religion, Laws, Liberties, and Properties, and the fundamental Rights of the Subject.

And we alſo further requeſt and pray, that according to your preſent Judgment, which your practice and behaviour in the preſent conjunctures of affairs ſo clearly demonſtrate; and the better to prevent the People from being miſled by thoſe wild and fooliſh opinions and fancies, which had of late ſo like to have ruin'd us; and from all thoughts of returning to their Allegiance to K. *James*, which ſome few Malecontents, [who dare maintain, *that you have Apoſtatized from the Faith and Doctrine of the Church of* England, *and that you are all more or leſs guilty of the damnable ſin of Perjury*, ſtiffly and obſtinately pretend to be *unconditional, indefeaſible, and no way forfeitable upon the pretence of Male-adminiſtration, Deſertion, Abdication, want of Protection*, and the like] and the better alſo to inform our neighbour Nations, and eſpecially our dear Brethren and fellow Proteſtants, the *Dutch*, who were at ſo vaſt a charge for our Deliverance (tho both your Enemies and ours give out, that this Deliverance was the Maſter-piece of their High and Mighty Lordſhips Policy; they hereby throwing us upon a War with *France*, and in the mean while getting the Trade of the whole World, to the utter ruin of our Merchants and Seamen, and to the impoverſhing of the Nation; and ridding themſelves of their *Stat-holder*) upon what *juſt, ſober, honeſt, and Religious Principles* you have govern'd, and conducted your ſelves in this whole affair; that you will be pleaſed to enact, eſtabliſh, ratifie, and confirm by your *Synodal Authority* the following Propoſitions, as good and wholſome Doctrine, and no way diſagreeable to the word of God, and as fit to be received and embraced by all ſuch, as wiſh well to the *true Proteſtant Religion*, and the good of their Native Country.

1. That the *Doctrine of Non-reſiſtance*, by which injured Subjects are forbid to take up Arms againſt their *Liege Lord and rightful Soveraign*, is a falſe and pernicious Doctrine; and that a *forcible defence of the Subject* againſt the Princes actual oppreſſion of them (or upon a ſuppoſal, and juſt and probable fear that he will oppreſs them) is not only allowable but neceſſary; and that otherwiſe they will be wanting to their own preſervation, which the Laws of God and Nature require.

2. That the *Primitive Chriſtians*, who lived before the time of *Conſtantine*, [who had the *Law of Nature* to plead in their behalf, which gave them a greater Title to their Lives, than any *Municipal Law, or poſitive Conſtitution*, and yet tamely gave up themſelves into the hands of the bloody *Roman* Emperors (notwithſtanding their numbers were ſo great, that they could not doubt of ſucceſs and Victory) without ſo much as fighting one ſtroke, and ſuffering their Throats to be cut with their Swords in their hands, upon a

ſurmiſe and pretence that the *Law of Chriſt forbad them to reſiſt*] and that thoſe Chriſtians much more, who lived in the times of *Conſtantius*, *Julian*, *and Valens*, when they had *the Laws of Empire* on their ſide, and were turned out of their *Commiſſions and Commands in the Army, and Offices at Court, and the Orthodox Churchmen out of their Biſhopricks*, and other promotions and benefices, becauſe they would not be of the Emperours Religion, and turn either *Arrians*, or *Heathen*; and were forced beſides to endure a thouſand affronts and indignities, more grievous and irkſome to a generous mind than death it ſelf; and who inſtead of betaking themſelves, like men of Honour, to their Arms, had only recourſe to thoſe mean, uſeleſs, and inſignificant things, *Prayers* and *Tears*; are to be pitied, or rather deſpiſed, as nice, weak, over-ſcrupulous, low-ſpirited fellows, who miſtook the meaning of *Peter* and *Paul* in their Epiſtles, which they fooliſhly and ignorantly alledged for the *Cut-throat Doctrine of Paſſive Obedience*, and are no longer to be honour'd with the glorious Titles of *Martyrs* and *Confeſſours*, but deſerve to be eſteem'd *Felo's de ſe, and betrayers of your Religion.*

3. That Neceſſity is above all forms and rules of Juſtice and Law, and that when a Nation is in danger by a Prince influenc'd by evil Counſellors, *Subjects may Lawfully enter into Leagues, Covenants, and Aſſociations, notwithſtanding all Sacramental tyes, obligations, and Oaths to the contrary*; and that all methods whatſoever, tho never ſo unrighteous and wicked, not only may, but ought to be made uſe of for the ſupport and preſervation; and that in ſuch caſes the goodneſs of the Intention and end ſanctifies the means.

4. That *Political Oaths* loſe their Power, Force, and obligation, and may very lawfully and fairly be parted with, if they interfer with the *Publick Good*, of which the *Repreſentatives* of the *People* are the true Judges. And that tho the Oath of Allegiance was made for the ſafety and ſecurity of the *Kings Perſon*, and to aſcertain *the Succeſſion in the right line*, yet in all ſuch Oaths a Condition is neceſſarily underſtood, that they remain no longer obligatory than *Publick Intereſt* and *Utility* will allow.

5. That all ſuch *Political Oaths*, notwithſtanding the exact care, which ſome wary Princes and their Counſellours have taken in the adjuſting, and forming, and wording of them, to bind the Conſcience and to ſecure the Soveraign, to whom they are given, in the Throne, are ſuperſeeded and vacated by an antecedent and higher obligation; viz *the common good of humane Society*, which diſcharges men from what they have ſworn to *private perſons*, as *all Princes are in compariſon of the community.* For want of the knowledge of this Fundamental Principle of Civil Policy, the Chriſtians of old time ſo fouly miſcarried; the diſcovery of which is owing to the improvements of this Age in all Natural, Political, and Divine knowledge above their ſcanty meaſures and attainments.

6. That beſides this ſuperiour and antecedent obligation, which wholly enervates the force of all ſubſequent Oaths; in the Original Conſtitution of Government, and indeed in all Tranſactions of Civil Society, as Mr. *Hobbs* has very well proved, there is a *mutual part and agreement*, and that upon he failure of one of the parties, the other is diſcharged and left to his *firſt liberty*, as if

he had never obliged himſelf at all; and that it is weakneſs of Judgment and Conſcience to think or act otherwiſe; and that this holds, eſpecially in contracts between Princes and their Subjects, who cannot be ſuppoſed in the *Original Contract* they made with the Perſons, whom they conſtituted Rulers over them; that they ever intended, notwithſtanding any ſubſequent *Oaths of Allegiance and Supremacy* impoſed upon them, to put themſelves into an incapacity of defending their Natural and Civil Rights, when invaded: or that they thereby obliged themſelves to ſit ſtill, and let their Princes do what they would to them.

7. That Princes for their ill Government may be *Dethroned*, and *Abdicated*, and *Depoſed*, and brought to *condign puniſhment*, if it be judged by the *Repreſentatives* of the *people*, from whom they derive all their Power and Authority, to be expedient for the ſafety and benefit of the Commonwealth; and particularly, that *Charles* the Firſt, having *deſerted* the Parliament at *Weſtminſter*, (tho he pretended he was driven away by the Rabble from his Palace) by retiring firſt to *Windſor* for the ſafety of his Perſon, and afterwards to *York*; and having, by erecting his Standard at *Nottingham*, made War upon his people, forfeited his Crown, and that the Parliament juſtly purſued him and his followers, and proſecuted them to Death: And that the glorious Succeſſes, which attended the Army raiſed by the Parliament, and the abſolute and entire Conqueſt which they gain'd over the King, was a full proof, *that God was on our ſide*, and that they *fought the Lords Batels* againſt the ungodly Cavaliers, and that they were *doing the work of God* in the whole courſe and traverſe of *that juſt and neceſſary War*.

8. That poſſeſſion, which way ſoever acquir'd, whether by *Invaſion* and *Conqueſt*, or by *Election* either of the Souldiers or the States of a Kingdom conven'd (*neceſſity* juſtly diſpenſing with all the *irregularities* of ſuch a *Convention*) gives a *juſt and full right* to the Crown, without any regard to the *Laws of Inheritance and Succeſſion*, which cannot be ſuppoſed to be unchangeable; and that private perſons ought not to *enquire nicely into Titles*, but to reſt ſatisfied in point of Conſcience in the determination of their *Repreſentatives*; and that ſuch *poſſeſſion*, whether quiet or diſturbed, notwithſtanding the *Diſpoſſeſſed Rightful Kings* claim is a *ſufficient ground of Allegiance*.

And for the more effectual preventing our relapſing into theſe horrible dangers, which we have ſo happily eſcaped, our humble Petition and Advice is, That you declare, enact, and decree the above-mentioned Propoſitions, and no other, to be the clear and expreſs Doctrine of the *preſent Church of England*, at leaſt ſo far as you repreſent it (not doubting, but that the Biſhops and Clergy of the other Province will readily and heartily concur with you herein) and that for the future, all who are to be admitted into any College or Hall in either of the Univerſities, and every time they take degrees in any Faculty whatever; and that all perſons before they are Ordain'd, and afterward at their Inſtitution into any Eccleſiaſtical Benefice, or promotion to any Dignity in the Church, or to any Fellowſhip, Lectureſhip, Profeſſorſhip, or Headſhip in the ſaid Univerſities, ſhall be required to ſubſcribe to the Truth of them, and *by lifting up their right hand*, ſhall ſolemnly

solemnly promise to maintain them to the utmost of their power, skill, wit and learning.

And that the contrary Doctrine may be wholly rooted out of the minds of the people, who have been so fatally blinded in these matters (till the Reverend Dr. *Bur* — among others, who have labour'd in this good work, has open'd their Eyes by those many excellent, pious, and learned Discourses, which he has published both in *Holland*, and here among us (as we in our Judgment believe them to be, tho some of the Gainsayers cry out upon them as *detestable*, *impious*, and *sophistical*;) and for the satisfaction not only of us, but your own selves and Consciences, that they may never fly in your faces again, we make it our earnest request and Prayer,

1. That till a *new Catechism* for Children, (wherein we hope will be a fuller and better Exposition of the Fifth Commandment, than hitherto has been given of it, to prevent scruples and dissatisfactions, that may possibly arise in some weak minds, notwithstanding their seeming present assurance and confidence, be set forth; and *till a new System of Divinity*, in relation to the present Constitution and Government, be drawn up by the Convocation, Parents and Guardians, and Schoolmasters be obliged to put into the hands of their Youth the *Political Catechism*, and to explain the necessary Articles and Principles of Mr. *Baxter's Holy Commonwealth*; and that Tutors be appointed to read to their Pupils *Machiavel's Prince*, Mr. *Milton's Defensio populi Anglicani*, *Junius Brutus's Vindiciæ contra Tyrannos*, as also Mr. *Hobbs* two excellent books, *De Cive* and his *Leviathan*, if they find the young men to have capacity enough to understand them, and the *Jesuite Bouchers* discourse *de justa Henrici tertii abdicatione*, and to take care that they make the young men read ever once a Week, at least, the excellent Speech of the Heroick President Serjeant *Bradshaw*, which he made when he pronounc'd the sentence of Death upon *Charles* the First, wherein he proves the gallantry, and lawfulness of what they were then acting, by the examples and practice of former times, both in *England*, and other Countries; and that they teach them that it is an indubitable Axiom in one *new reformed Logick*, *à facto ad jus valet argumentum*.

2. That this may be judged the Act of *Universities*, and be made a Statute never to be repealed, by the Interposition of your Authority, which must needs have a mighty influence upon them, so many Doctors, especially of the *University* of *Oxford*, and Resident there, being of your body, and you having honour'd the Reverend and Learned Dr. of the Chair with the *Proloctorship* (tho we could have wish'd, that the election had lighted upon the Reverend *Dean*) we humbly pray, that a *Catechistical Lecture* be founded in each University, to instruct the Youth in the publick Divinity School, in the above-mention'd weighty points of Religion and Government, and that it may be held only for a year, and may pass thro' every College by stated course; and that by your recommendation, that precious Young man Mr. *Parkinson* of *Lincoln College*, *Oxford*, and Mr. *Har* — of *Kings College*, *Cambridge*, may be constituted the first Lecturers, except you shall judge other persons *more fit to discharge this weighty Employment*.

3. That you would aboliſh the *book of Homilies*, as containing very inſipid Doctrine, which the delicate palates of this Age cannot reliſh; and if this be too much to be done of a ſudden, that in the next edition you leave out the *Homilies againſt wilful Rebellion*, at leaſt purge out, and expunge all the unſound and dangerous paſſages in them; and eſpecially that, wherein the then *Church of England* does arraign the noble *Barons*, who ſo bravely defended their Liberties againſt the encroachments of K. *John* of horrible Perjury for *inviting into* England, Lewis *the Dauphin of* France, *and ſwearing Fidelity to him, and breaking their Oath of Fidelity to their Natural Lord, the King of* England, which they there ſay was done at that time, *becauſe they did not know their duty to their Prince ſet forth in Gods Word*; which peremptory definition ſeems to us, notwithſtanding all the artificial Diſtinctions of the Reverend and Learned Dr. *St——r*, to conclude equally againſt you and us, who make uſe of other principles, as well as againſt the Papiſts, who diſcharge themſelves upon the Authority of the Pope; and therefore we redouble our requeſt, that this paſſage, which reflects ſo much, be wholly omitted.

4. That you blot out of the *Calender* the *Martyrdom of K. Charles*, that it may no longer be a reproach to us, and that the memory of it may be for ever aboliſh'd; that *Anniverſary Faſt* be laid aſide; and that all the Sermons which have been Preached upon that day, and eſpecially Dr. *Burnets*, and Mr. *Pellings*, be bought up at the publick charge, and piled on a heap and burnt before you the next 30th of *January*, in the *Area*, before the *Jeruſalem Chamber*, and that no one dare to retain any copies, much leſs reprint them, upon pain of being ſeverely proceeded againſt as enemies *to the preſent Eſtabliſhment*.

5. That you alſo condemn to the flames *Salmaſius's Defenſio Regia*, Dr. *du Moulin's Clamor Sanguinis Regis contra Parricidas Anglicanos*, all the Works of *Judge Jenkins*, Archbiſhop *Uſher's power of the Prince and obedience of the Subject ſtated*, ſeveral pieces of *Biſhop Bramhall and Dr. Fern*, *Mr. Diggs of the Unlawfulneſs of taking up Arms againſt the King*, Biſhop *Maxwells Sacroſancta regum majeſtas*, the Peſtilent book of Dr. *Falkner*, called *Chriſtian Loyalty*, Dr. *Sherlocks* diſcourſe about *Non-reſiſtance*, and Dr. *Hicks's Jovian*, with ſeveral others upon the ſame argument, which we leave to your great wiſdom and zeal. But however we cannot but mention, as moſt worthy your Cenſure, the *three Decreis* of the *Univerſity of Oxford*, the one made againſt the Learned and Orthodox *Parens* 1622. the other againſt the *Solemn League and Covenant*, and the third in the year 1683. wherein they condemn'd a great number of the *beſt Advocates for our Cauſe*, and after they had paſs'd it in the *Convocation Houſe*, *Nemine Contradicente*, went into the Schools Quadrangle, and burnt thoſe *excellent Books* which had done us ſo much ſervice, by the hand of a contemptible Fellow, one *Figger*, Beadle of the Beggars; but above all, we expect that you would ſet a particular brand, and mark of diſgrace upon the *Hiſtory of Paſſive Obedience*, and the *Biſhop of Chicheſter's Declaration* upon his receiving the Sacrament, not long before he died, and Vote them both to be Libels, they being very dangerous Papers, and what will do you and us a great deal of miſchief, unleſs they be condemn'd by this Sacred Synod.

6. That you take effectual care to make the Reverend Dr. *T——tho* otherwiſe we have a great value and honour for him, as being entirely in our Intereſts, publickly recant that ill-penn'd and ill-contrived *Letter*, which he wrote to the grea-, but unfortunate *Lord R——* a little before his Execution; that *Letter* having done us and our Cauſe, as much prejudice as his [illegible] and that Dr. S—— ask forgiveneſs upon his

knees in K. *Henry* the 7ths Chappel, for his indiscreet, and unseasonable Zeal, in daring to call in his Sermon, Preached the 30th day of *January* last, before the lower of House Convention, the *Doctrine of Deposing and Murdering Kings a Popish Antichristian Doctrine*, and that Dr. *S*---- be obliged under the forfeiture of his Preferment, to answer his own Sermons, and in case of refusal, to be made incapable of any Preferment for the future; and if, notwithstanding all this, the said Doctor should continue resty and obstinate, that you would appoint a Committee to draw up materials for an answer; of which Committee, we desire that the Pious and Judicious Mr. *Ash*---*t* may be Chairman and Director.

7. That you would speedily cause to be publish'd in elegant Latin, a book *De jure regni apud Anglos*, Dialogue wise, after the way of the incomparable *Buchanan*; and an *Apology for the Church of England*, for the information of the Reformed Churches beyond Sea, and all others, who may be so curious as to enquire into the reasons of your behaviour and conduct in your *late stupendious*, and *never to be forgotten Revolution*.

8. That you would please for the common concern of Christianity, and to shew to the whole world, that you are *Latitudinarians* as well in your judgment as your practice, to *widen the terms of your Communion*, add for the sake of honest *Tom Firmin*, and his brethren the *Socinians*, *Arrians*, *Anabaptists*, *Quakers*, *Muggletonians*, and *Sweet Singers of Israel* (all of which we look upon as *Protestants*, forasmuch as *this is the known denomination of the common Doctrine of the Western part of Christendom, in opposition to the errors and corruptions of the Church of Rome*, and we believe all these do hate, detest, and abominate those errors and corruptions, as much as you, and we do) leave out of the Liturgy the *Nicene*, and *Athanasian Creeds*, which hinder a great many godly people from joyning with you; and who knows, but that by this *Comprehensive Charity*, you may induce the *Turks*, as soon as the News of it shall be communicated to the *Grand Seignior* and the *Mufti* at *Constantinople*, to turn Christians; and that such a Form of sound words may be drawn up, in which all sorts of Perswasions here in *England*, *Holland*, and *Poland* may agree, except *Jews*, *Papists*, and the *New Schismaticks*, upon whom the Government, we doubt not, as the Reverend Author of the *Letter*, relating to the present Convocation, does very wisely suggest, *will lye very heavy, so that they will be crushed and fall to nothing*.

Lastly, that out of a wise and careful regard to the blessed effects of Union and Peace, and out of a just respect to the Churches of *Holland*, *Switzerland* and *Geneva*, you will shew your selves men of that *temper* and *moderation*, which some of you promised you would be when ever it lay in your power, which blessed time we hope now is come (for Toleration, and an utter extinction of the Penal Statutes, which at another time we would have been extream glad of, we hope was not the only favour, tho a great one, you design'd us) and that in the further prosecution of that *good temper*, we expect that you should comply with the wise and peaceable proposals made in all our Names, by our dear brother in his *healing attempt*; and that you stand not so stiff upon the establish'd Constitution, but admit our *Ordinations to be as good and valid as your own*; without which Concession, we think it our duty, as it becomes honest and conscientious men, who are afraid to dissemble, to acquaint you in plain downright English, *that let your alterations in the Liturgy and Canons be never so many, and your Condescentions never so great*, in order to gain us, as the Reverend President advised you, (whose wonderful Charity towards us, and kindness for us and our Principles, we can never sufficiently extol) we neither will, nor can ever unite with you, or be of your Church. And to encline you, or rather force you by a very powerful and convincing argument, to comply with us herein, we desire you to set before your Eyes the Church of *Scotland*, where *Episcopacy being wholly abolished, and their Revenues seized to the Uses of the State, Presbytery is become the Church-Government of that Kingdom*; and that as our dear Brethren, the *Scotch Covenanters*, freed us once by their kind assistance, from the Yoke and Tyranny of your Predecessors, so we doubt not, but that upon occasion, except you shall relent toward us, they will rescue us once more out of your hands.

These proposals we humbly lay before your *Reverences*, hoping that you will take them into your serious consideration, and receive them with all *Christian temper and moderation*, and gratifie us in these our just Requests, which will be your Interest as well as ours, in order to a perfect Settlement; ours will be the comfort, and yours the glory, and we, and all our Ages to come, will call you blessed Reconcilers and Peacemakers, and Repairers of the breaches of our *English Sion*. And your Petitioners shall ever pray, *&c.*

FINIS.

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